

Sayings Of The Scholars & Students Of Knowledge Regarding Political Demonstrations

Shaykh Muhammad Naasir ad-Deen al-Albanee (rahimahullaah):

[Q]: Shaykh I have a very important question...what is the ruling of these demonstrations, where a group of youth, both male and female gather together in the streets to show their disapproval to certain rulings and actions which their rulers have given and done. What is the ruling of this action in our Shari'ah?

[A]: The answer to this question falls under the Shari'ah ruling, which is mentioned in the words of the Prophet, (sallallaahu alayhi wa sallam), from the Hadeeth which is narrated in Abu Dawood on the authority of Abdullah b. Amr b. al-Aas, (radiyallaahu anhuma), or on the authority of Ibn Umar, (radiyallaahu anhuma), the doubt being from me, that the Prophet, (sallallaahu alayhi wa sallam), said:

'...whoever imitates a people he is from them.'

It is unlawful for a Muslim to imitate a Kaafir (unbeliever). This imitation is on levels...starting from the direct prohibition till the level of Makrooh (un-praiseworthy). Shaykh Al-Islam Ibn Taymiyyah, (rahimahullaah), clarified this in his great book 'Iqtidaa Siraatal Mustaqeem, mukhalafata Ashaabal Jaheem'.

I want to point out another thing which is very important for the students of knowledge. The imitation which is forbidden is not only in those things which our Shari'ah has labeled as unlawful, rather there is a more minute meaning to this; to differ from the Kaafirs initially.

Imitating the Kuffaar is to do as they do. As for differing from them, it is to deliberately differ from them (i.e. to intend to differ from them initially); even if the thing shared between the Kaafir and Muslim is something which they have no control over, such as the greyness or whiteness of the hair. The Kaafir does not differ in this reality from the Muslim; rather it is common among all humans. Yet, it has been authentically reported that the Prophet, may Allah exalt his mention, said:

'Indeed the Jews and Christians do not dye their hair, so differ from them.'

Thus the greyness or whiteness of the hair is common amongst both the Kaafir and Muslim. Our Prophet, (sallallaahu alayhi wa sallam), ordered us to deliberately differ from them, such that we are ordered to dye our hair, whether this hair be the beard or hair on the head...The reason: So that the Muslim would appear different from the Kaafir.

Now what do you think about what the Kaafir innovates and goes out of his way to do; and which some Muslims imitate them in, and follow them (blindly) and become emotionally moved by their deeds? This is worse and more sinful...This is what I wanted to point out before I answer this question.

If you know the difference between the imitation and the deliberate difference, then it is upon the true Muslim to try his best not only not to imitate the Kaafir, but to deliberately differ from them.

From this understanding we wear the watch on the (right) hand because the Kaafir custom is to wear it on the left hand. This is what we took from the words

of the Prophet, (sallallaahu alayhi wa sallam), 'differ from them.' You know this Hadeeth:

'Indeed the Jews and Christians do not dye their hair, so differ from them.'

We find many examples in the Shari'ah, such as the words of the Prophet, (sallallaahu alayhi wa sallam),

'pray in your sandals and differ from the Jews.'

Although praying in (a pair of) shoes is not Fardh (obligation). (On the other hand) growing the beard is Fardh, whereas, the one who shaves it off would have sinned. As for praying Salah while wearing shoes, is a praiseworthy deed, but if a Muslim prays regularly, never wearing his shoes, he would have done something against the Sunnah, and would not have differed from the Jews.

It has been narrated in some books of Sunnah that Abdullah bin Masood, (radiyallaahu anhu), was with a group of people, and the Iqamah was made. In the group there was Abu Musa al-Ashari, (radiyallaahu anhu). So (Abdullah bin Masood) pushed him forward to lead the prayer. Ibn Masood knew that the Prophet, (sallallaahu alayhi wa sallam), loved the recitation of Abu Musa, (radiyallaahu anhu), for the Prophet, (sallallaahu alayhi wa sallam), said to him (i.e. Abu Musa) one day:

'I passed by you last night, O Abu Musa, and I listened to your recitation.' The Prophet, (sallallaahu alayhi wa sallam), said: 'Indeed he has been given a flute of the flutes of Dawood, (alayhis-salaam).' When he heard this praise from the Prophet, (sallallaahu alayhi wa sallam), he said: 'O Messenger of Allah, had I known that you were listening to me, I would have beautified my voice even more.'

Since Ibn Masood knew how much the Prophet loved the recitation of Abu Musa, he pushed him forward to lead the prayers; even though Ibn Masood was not less (qualified) than Abu Musa in terms of recitation, rather, he may have been even more knowledgeable. The Prophet, (sallallaahu alayhi wa sallam), said about him:

'Whoever wants to recite the Qur'an as it was revealed let him recite like Ibni Umm Abd'. (i.e. Ibn Masood)

This actually teaches us a great lesson, which we the Muslims at the end of time are in need of most...We may find (today) a general Islamic awakening (amongst the Muslims) but with great sorrow we do not see with it a general change in manners and behaviors. We should keep in mind both the perspective of knowledge and correction of manners and behaviors.

As we can see Ibn Masood humbled himself, and let Abu Musa lead the prayers even though he was more knowledgeable than Abu Musa. Abu Musa stepped forward to lead the prayers and took off his sandals...Ibn Masood then said to him, in total disapproval: 'What is this Judaism? Are you in the Sacred Valley?' He meant the words of the Prophet, (sallallaahu alayhi wa sallam):

'Pray in your sandals and differ from the Jews.'

Now that you know the prohibition of imitating the Kuffaar, and encouragement in the Shari'ah to differ from them; know then that it is a must to stay away from all

types of Shirk and Kufr, no matter what it is. We, also avoid being classified under the words of the Prophet, (sallallaahu alayhi wa sallam),

'You will follow the path of those before you footstep by footstep, arm span by arm span, even if they enter a lizard's den you too would enter it.'

This Hadeeth contains a warning, for this Ummah as the Prophet, (sallallaahu alayhi wa sallam), said, in the authentic Hadeeth:

'There will (always) be a group of my Ummah apparent (applying) the truth, they would not be harmed by those who differ from them, until the Final Hour is established.'

The Prophet, (sallallaahu alayhi wa sallam), has given us the glad tidings in this authentic Hadeeth, that the Ummah will be in a good state of affairs. (The above Hadeeth does not mean) that every person in the Ummah (would follow or imitate the Kuffaar). Thus the meaning of the Hadeeth is 'Beware! Do not follow the path of those before you, for indeed amongst you will be a group who will do that.'

In another narration which is not in the two Saheeh, which is also authentic, the Prophet, (sallallaahu alayhi wa sallam), mentioned to which extremes the people will follow the Kuffaar; The Prophet, (sallallaahu alayhi wa sallam), said in that narration:

'even if amongst them there are those who would fornicate with their mothers on the side of the street, there would be amongst you those who do it.'

If you look at the present day situation, as the Prophet, (sallallaahu alayhi wa sallam), said...people blindly follow the paths of those before us...But I believe that this is not the end of this imitation. In some authentic narrations, we see that the Prophet, (sallallaahu alayhi wa sallam), said:

'The final hour will not be established until the people would lie down on the side of streets, just as the donkeys.' (i.e. fornication) on the sides of streets.

Now if you know the two matters, the prohibition of imitation and the command to differ from them, we now return...

These demonstrations which we saw with our own eyes during the days of the French occupation of Syria, and which we hear of in Algeria...is indeed the complete imitation of the Kuffaar. For we see in pictures and in the media, thousands of people taking to the streets from amongst the Kuffaar, whether Europeans or Chinese or what have you, men and women, shoulder to shoulder, back to back (private part to private part). This is the complete imitation of the Kuffaar.

I will add something else; the demonstration is an apparent imitation of the Kuffaar in their methods such that they take to the streets to show their disapproval of some laws which may have been placed by their rulers, or to show their happiness over some laws implemented by their rulers, it is not an appropriate Shari'ah method to address the wrongs of society.

All those political parties (who take part in demonstrations) have made a mistake, for they did not follow the path of the Prophet, (sallallaahu alayhi wa sallam), in changing the wrongs of society. For the change would not come about by screaming, chanting, and through demonstrations, rather the change would occur

by silence, i.e. spreading the knowledge amongst the Muslims and to raise and educate them on Islam, even though the change may come after a long period of time. You should know that the methods of Islamic Tarbiyyah (nurturing) are different than the Kaafir's methods.

In short the demonstrations which occur in some Islamic countries, is not in accordance to the Islamic Shariah; rather a blind imitation of the Kuffaar. Allah says:

'And whoever contradicts and opposes the Messenger after the right path has been shown clearly to him, and follows other than the believer's way, We shall keep him on the path he has chosen, and burn him in Hell – What an evil abode it is!'

[Q]: Shaykh, the people who claim that demonstrations are lawful, use what has been narrated in the Seerah to support their stance; i.e. When Umar bin al-Khattab, (radiyallaahu anhu), accepted Islam - the Muslims marched in Makkah in two rows; one row lead by Umar and the other by Hamzah, (radiyallaahu anhu). They say this is a demonstration in which the Muslims openly disapproved of what the Chiefs of Quraish were doing. What is your answer to this proof? The

[A]: 'My answer to this is how many times did this occur in the Islamic society? Once? If it occurs only once would it be considered a Sunnah act which should be followed? The Jurists stated that if a legal act of worship has been authentically affirmed, its doer would be rewarded (yet) it is not appropriate to do it regularly for the fear of it being thought of as a mandatory thing by people, or becoming a part of their customs (such that they would not leave it aside)...

The Muslims never repeated this action afterwards even though they could have. Many of the late rulers would bring about laws and rules which were against the Shari'ah. Many people were imprisoned wrongly, probably even killed...so what is the stance of the Muslim (during these Fitnah)? The Prophet, (sallallaahu alayhi wa sallam), said in the authentic Hadeeth:

'obey the ruler even if he beats you and takes your money'.

The proofs used to support demonstrations, actually points to the ignorance of those people in the Fiqh. It only occurred once... (I forgot to add something) I remember that this has been reported in the Seerah, but I do not remember whether it is authentic. If any of you know that this has been narrated in a proper book of Hadeeth, let him remind me... [Allahu Akbar! Look at the humbleness of the Shaykh, may Allah have mercy on him and admit him into Jannah. Ameen]

Let us assume that this is authentic...It only occurred once, and if a thing only occurs once, it does not become a Sunnah...such that we support what the Kaafirs do, and cause the Muslims to go against the Sunnah. This is like a drop in an ocean; it is not appropriate to use this as a proof.

I remember quite well that the Hanafi scholars, mentioned in a Fiqh issue, that the matter should be left aside once in a while, even though they were of the opinion that it was part of the Sunnah. The issue pertained to the recitation of Surah As-Sajdah and Surah al-Insaan, during the Fajr prayer on Friday. Although it is authentically affirmed in (Bukhari and Muslim) the Hanafi scholars mentioned that the Imam should leave aside this Sunnah once in a while for the fear that the general public would be lead to believe that it was a Fardh act (obligatory act).

I remember quite well that the Imam of the Masjid of Bani Umayyah (in Damascus) recited other than the Surah of Sajdah and Insaan during the Fajr prayer on Friday. The minute the Imam made Tasleem, a loud noise was to be heard from the people...they were screaming at him and shouting...why hadn't he read Sajdah and Insaan. The imam tried his best to inform the public that it was only a Sunnah act and that he recited it every Friday, but it was good to leave the application of this Sunnah once in awhile...but to no avail.

The poet said: 'Where you to call upon a human he would have heard you, but there is no life in those who you call upon.'

Stranger than this what happened to me personally. I happened to be in a village called 'Madayah' which is situated near a mountain, and is about 60 km outside of Damascus, (The Fajr was called) and I went to the Masjid, and it so happened that the Imam did not show up. So they looked for someone to lead the prayers, and they pushed me forward. Back then I was a young man...my beard had just began to grow, so when they saw me, they thought good of me and pushed me forward.

To tell you the truth I had not memorized Surah As-Sajdah very well, so I did not want to venture, so I recited from Surah Maryam. I read the first two pages in the first Rakah, and when I wanted to make Rukoo, and make Takbeer, I felt as though the people behind me fell down in Sujood! I was in Rukoo, while they were in sujood! This Masjid, although small, had a very large Minbar which took the first two rows in the Masjid; so those behind me immediately corrected their mistake, as for those behind the Minbar they stayed in Sujood, until they heard me saying: 'Sami Allahu liman Hamidah.' Upon hearing this they started to raise their voices, with which they broke their Salah! I continued with the Salah, until I finished it, and then turned to face them and said: 'Brothers aren't you ashamed of yourselves? Are you Arabs or Non-Arabs? Don't you differentiate between the words in the beginning of the Surah 'Kaaf Haa Yaa Ain Saad' and 'Alif Laam Meem'? If this were to happen in a Non-Arab country it would be considered a shame! What about you? It seems that your minds are busy with your businesses and money. Here the veracity of the Hanafi scholars' statement became quite apparent to me. This is my answer to this proof which points to the ignorance of those using it.

We ask Allah to have mercy on the Sheik, and to admit him into the highest Level of Jannah...Jannah al-Firdaws. Ameen.

[This fatwa has been taken from the Fataawaa for the Shaykh delivered in Jeddah entitled (Fatawa Jeddah -Taqwa Tape stores/Tape number 8989 - The series was originally recorded by A'thaar Islamic tape store in Jeddah) year 1410H/Jumada al-Akhirah-Tape 5 - The first Fatwa has been taken from the same series tape 2]

Shaykh Abdul-Azeez Ibn Baaz (rahimahullaah):

[Q]: Are political demonstrations organized and carried out by men or women against rulers and governments considered legitimate ways of correcting people? If someone dies during such protests, is he then considered a martyr?

[A]: I don't believe political demonstrations, neither by men nor women, are considered a remedy (to influence the leaders). Rather, I see them as ways leading to more tribulations and evils. They bring about oppression of people and violations of their rights.

However, the Islaamically-legislated ways are things such as writing, sincere advising, calling to that which is good by safe means – the means used by the people of knowledge, the Companions of the Prophet (sallallaahu alayhi wa sallam), and those who afterwards followed them in righteousness. Some legitimate means would be by writing (to the leaders and rulers), personally speaking with them, calling them, or advising them. No one should publicly slander them upon the pulpits (during lectures in the mosques) and other places saying, "They do this and that!" and "All this evil is because of them!" And from Allaah we seek help.

[cassette, Fataawaa Al-'Ulamaa fee Taa'ah Wulaatil-Amr]

"These and other violent means are some of the most dangerous ways people oppose the truth. They result in chaos, oppression, enmity, and beatings. Similar to this is what some people carry out of political demonstrations which also cause great harm to those calling to the truth. They stage marches in the streets, screaming and shouting, all of which has nothing to do with the correct way to reform, rectify, and call to that which is good. The correct way is by visiting and writing in a noble and respectful way."

[magazine, Al-Buhooth Al-Islaamiyyah (38/210)]

Ash-Shaykh Muhammad bin Saalih Al-'Uthaymeen (Rahimahullaah):

[Q]: Are demonstrations/protests considered to be a means from the legitimate means of Da'wah?

[A]: "All praise and thanks are to Allaah, the Lord of the creations, and may He send prayers and peace upon our chief Muhammad, upon his family, and his Companions, and upon those who follow them in righteousness until the Last Day. As to what follows:

Indeed, the concept of demonstrations is a new, modern issue. It was not known in the time of the Prophet (Sallallahu 'Alaihi Wa Sallam), nor in the time of the rightly-guided Khalifahs, nor in the time of any of the Companions (Radhiyallahu 'Anhum). Furthermore, the chaos and disorder that is included in it make it an impermissible matter, so much so that the breaking of glass, doors, etc... Results from it, also included within it are the mixing between men and women, the youth and the elderly, and similar to that from corruptions and detestable things.

As for the issue of putting pressure upon the government; if it is a Muslim government, then sufficient for it as an admonishment is the Book of Allaah and the Sunnah of His Messenger (Sallallahu 'Alaihi Wa Sallam). This is the best of what could possibly be brought before any Muslim. If it (the government) is a disbelieving one, then it would not even care about these 'demonstrators' and perhaps it would behave politely with them outwardly, while inwardly remaining upon what it was on of evil. For this reason, we hold that demonstrations are detestable actions.

As for their statements that these demonstrations are peaceful ones, then perhaps they may be peaceful in the beginning or the first time, yet then they become destructive. So I advise the youth to follow the path of those who have proceeded, for indeed Allaah (Subhana Wa Ta'ala) has praised the Muhaajireen and the Ansaar and has praised those who followed them in righteousness."

[al-Jawaab al-Abhar li Fu'aad Siraaj (pg. 75)]

Shaykh Saalih Al-Fawzaan (hafidhahullaah):

[Q]: Is staging political demonstrations a legitimate way to correct and resolve the problems of the Islaamic nation?

[A]: Our religion is not one of chaos and anarchy. Our religion is one of discipline and order, calmness and serenity. Staging political demonstrations was never originally from the actions of Muslims as they never knew of such things before. Islaam is a religion of calmness and mercy and discipline. Chaos, disorganization, and the inciting of tribulations are not from Islaam. This is Islaam, and the rights of all people are fulfilled and earned by seeking them in the manner Islaam has legislated. Demonstrations mostly result in bloodshed and the destruction of property and wealth. Such things are not permissible.

[cassette: Fataawaa al-'Ulamaa fee Hukm at-Tafjeeraat wal-Muthaaharaat wal-Ightiyaalaat]

Shaykh 'Abdul-'Azeez Ar-Raajihee (hafidhahullaah):

[Q]: What's your opinion of those who say political demonstrations are allowable in order to pressure the leaders or governments?

[A]: These demonstrations are not from the actions of Muslims. They are foreign (to Islaam) and were never known except by way of the western countries of disbelief.

[Taken from the magazine: Safeenah an-Najaah (no. 2, Jan 1997)]

Dr Saleh as-Saleh (rahimahullaah)

All Praise is due to Allah, and may the salaah and salaam be on Prophet Muhammad, his household, and the noble companions and those who follow them until the Day of Resurrection.

Previously, we discussed the legal and illegal pledges, known as al-bay'ah, as well as partisanship (hizbiyyah). In continuity with that, it is appropriate to discuss certain practices that are taking place in the Muslim world in the form of so-called protests, namely demonstrations, sit-ins, and strikes. In our time, some people embrace everything that comes to us from the east or west. These practices are not an exception. This has reached the extent that some consider these practices as a means for da'wah (calling others to Allah). Given this, it is appropriate to determine whether this is the reality.

Types of Protests and Their Intentions

There are three specific types of protests that are used. They are demonstrations, sit-ins, and strikes.

A demonstration is when a group of people will meet along a street or a main road carrying banners, shouting, yelling, and demanding certain things be done or to show strength. This is known in Arabic as mudhaharah.

A sit-in is known as 'itisam in Arabic. In our times, it involves sitting in one place (e.g., headquarters of a party, parliament, a factory, a campus, etc.) for a certain time, without leaving, in objection to some grievance, demanding that grievance be addressed.

The third type of protest is a strike. This is known as idraba, with the origin of this word meaning refraining. As such, you refuse or hold back from doing a certain practice in order to request something. Examples of this include workers in a factory refusing to go to work, demanding higher wages or students not going to school, protesting a certain matter.

Given the definition of the different matters, the question arises how these things crept into the Islamic society. Mostly, they came from the West where they appeared originally; it was transferred to the Muslim world by primarily political and secular parties. These practices were later embraced by some Islamic groups who imitated such a methodology while trying to find some evidence in shariah to support these practices.

Evidences Cited to Justify Protests

It is important to note that those who cite evidences justifying these practices are not scholars. They are primarily thinkers and writers.

First, they cite the narration that when Umar ibn al-Khattab (radi Allahu 'anhu) accepted Islam, the Prophet (sallallahu 'alayhi wa sallam) came out resting on the shoulders of two companions, namely Umar and Hamza. This was done to show the strength of the Muslims to the pagan Arabs of Quraysh. This hadith was reported by Abu Nu'aim in his book, al-Hillayyah. al-Haafidh ibn Hajar also reported it in his book al-Issaba relating it to Muhammad ibn Uthman's book of history and as well as in al-Fath where he related it to al-Bazaar. The narrations of this incident revolve around a person named Ishaq ibn 'Abdullah ibn Abi Farwa. However, his hadith is rejected. Therefore, this incident can not be cited as a proof.

Second, these thinkers also take as proof the gathering of the Muslims on 'Eid and Fridays. They twist the nature of these events to make them evidence for the permissibility of demonstrating, sit-ins, and showing strength. In response, it is necessary to note that there is no evidence in this. The gatherings on 'Eid and Fridays are acts of worship and can not be linked to these protests. These gatherings are to make manifest the symbols of Allah in worship, in accordance with the way Allah chose and commanded. We can not stretch these acts of worship the way we want as this would entail abuse.

Therefore, there is no legally justifiable stance for these protests.

Effects of Protests

The effects of these protests, demonstrations and strikes are numerous and very serious.

Firstly, they bring forth chaotic behavior to the streets due to crowding and the like, negatively influencing the affairs of people. They can easily endanger the lives of many, while also providing an environment for theft and robbery. Many businesses could also be affected; for example, if a business does not close on the day of a demonstration, the protesters may vandalize or damage the building or even label the owners as traitors. And all of this occurred in many Islamic and Non-Islamic Capitals in the World.

Secondly, even when people try to go along with these protests to protect their benefits, they are forced to close their shops, negatively impacting their affairs as well as the economy in general. If they do not close their shops they are called "traitors", "un-patriotic," and so forth.

Thirdly, these protests provide a golden opportunity for those with hidden agendas or the people of fitnah to infiltrate the ranks of these demonstrations, to the degree where some of them may use firearms to create a fitnah or escalate the confrontation between the demonstrators and the security forces. This will lead the security forces to return fire on the crowd, potentially wounding many people.

Fourthly, these acts instigate animosity and hatred between the members of society, specifically the citizens and the security forces. Since the security forces usually try to prevent these demonstrations, there will be bloodshed and injury, which may lead to revenge attacks.

Fifthly, these practices lead to the halting of economic production in many sectors of the economy, especially during strikes. Most of the time when these groups intend to demonstrate, they ask the factory workers to join them, causing work to cease at times when the country is in dear need of collaboration between its ranks.

Sixthly, these protests disturb the overall security in the land due to the confrontations associated with them.

Seventhly, those who took these practices as a means of worship are worshipping Allah through a methodology that is not legislated and baseless. Therefore, they end up worshipping Allah through a way that is not acceptable to Him (subhannahu wa ta'ala). For any act to be accepted, it must be done with the correct intentions and condoned by shariah. The actions of these people remind us of the statement of ibn Masoud (radi Allahu 'anhu) when he said, "Many are those who intended good but could not achieve it." In order to attain the good, you must work according to the sunnah and the legal methods.

Eighthly, these demonstrations hasten confrontations between the groups that utilize them and the government, since these practices appear as threats to the survival and security of the government itself. Therefore, the plotting begins against these groups, often resulting in unpleasant consequences and continuous animosity and mistrust. The claim that these protests are permissible has led to their acceptance by the rejectionist Shia' (Raafidah), who made such demonstrations against what they classified as imperialism during Hajj. Many innocent people were killed because of this, as is well known.

Misconceptions

There are numerous misconceptions regarding the value and permissibility of these practices. For example, some note that other countries regulate demonstrations and permit them according to their laws. As such, they fail to recognize the harm in doing the same. The response to this is that even if the government was to allow such practices, then we should not resort to them because there is no legal evidence justifying them, and we have to follow shariah above all other matters. We do not follow the general motto that says, "Objectives justify the means." In Islam, the objectives must be legal, and the means that attain these objectives must be legal. Similarly, others engage in these practices saying, "So-and-so considered these practices to be permissible." However, it is necessary to note that these acts were not practiced by the salaf, and had these demonstrations been something beneficial, they would have resorted to it, and we have no reports to indicate such. Moreover, when someone gives a fatwa, what really matters is the daleel (evidences) as any opinion without a proof can not be considered, even if it is made by the most

knowledgeable of people as we are obligated to follow the Prophet (sallallaahu 'alayhi wa sallam) and his companions who informed us all that is good.

If someone asserts that these practices had some benefits during certain times or in some countries, bringing useful results, then the response is that such results is not a proof for their permissibility since the criteria is the affirmation of the daleel and the acting of the salaf. Furthermore, we assert that if these demonstrations were successful during certain times, then most often, they failed and only lead to casualties, hastening confrontations with these groups, leading to their disintegration.

Conclusion

These are some points concerning these contemporary matters, which are counterproductive and have depleted the energy of Muslim groups and youths in many parts of the Muslim world. We ask Allah to save us and to save our societies from all forms of corrupt and deviant practices, and to show us the truth and make us follow it while showing us the falsehood and safeguarding us from that.

All Praise is due to Allah, and may the salaah and salaam be on Prophet Muhammad, his household, and the noble companions and those who follow them until the Day of Resurrection.

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